

Touchstone

Surrey
Earth
Mysteries

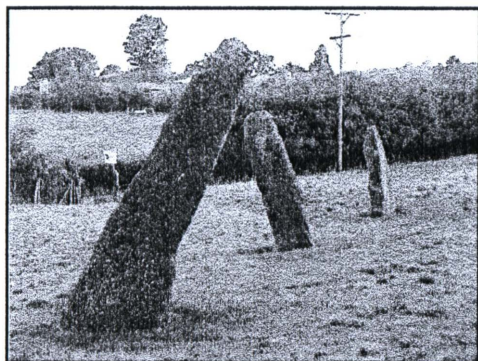


No. 66

October 2004

CITY OF THE STONES

Trellech, on the Welsh side of the Wye Valley, was originally known as "The City of the Stones". It dates back to prehistory and was a major medieval settlement, one of the largest in Wales, outshining Carmarthen, Newport and Swansea. The Roman road from Chepstow to Monmouth ran through it and it was a Borough in the thirteenth and fourteenth centuries. Its decay began in 1291 as a result of a deer poaching incident, when the Earl of Norfolk's men attacked it and slew many inhabitants. In 1349 it suffered badly from the Black Death and later attacks by Owain Glyndwr. In 1700 it was recorded as being "reduced to a poore inconsiderable village". There were excavations very recently (on local television



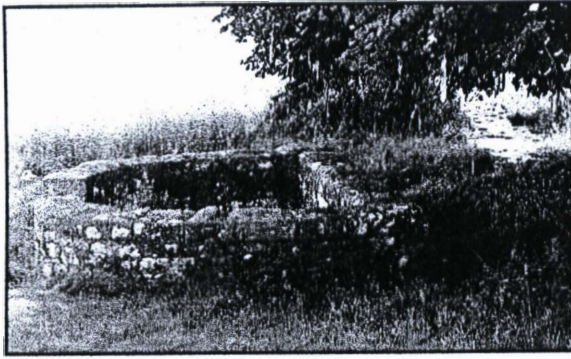
The Harold Stones, along the ley to the mound and the church (on skyline)

when we were there in August) finding the much larger extent of the original town.

The stones are known as the Harold Stones - three large puddingstone conglomerate monoliths in a field. They are traditionally connected with the Saxon King Harold, but they are in fact much older - and local legends tell of strange forcefields which have knocked people off their feet. However, they are not the only ancient things in the village. There is also a Norman motte called the Terret Tump



The Terret Tump



The Virtuous Well

semicircular wall with stone seats, and was famous for cures. It was said to be four separate springs each of which cured different ailments. It was found to have many pieces of cloth and other items tied to the nearby tree.

Alfred Watkins mentions Trellech in *The Old Straight Track* in connection with some folklore which he connects with the activities of the ley surveyor on the hilltop: "Here is the best of them, told by Mrs Leather of Jack o'Kent, 'a wizard in league with the Devil': 'Why, one day he jumped off the Sugar Loaf Mountain right on to the Skirrid, and there's his heel-mark to this day, and when he got there he began playing quoits, he pecked (threw) three stones as far as Trelleck, great big ones as tall as three men, and there they still stand in a field, and he threw another, but that did not go quite far enough, and it lay on the Trelleck road just behind the five trees, till a little while ago, when it was moved so that the field might be ploughed, and it was always called the Pecked Stone'".

From the direction of the Skirrid, a ley comes through the remains of a cross at the cross-roads at Croes y Gareg, a track/field boundary and coincident track at Pont-y-Llan, two cross-roads/tracks near Tal-y-Fan, short coincident road and Trellech church, a cross-roads at Llandogo, then crosses the Wye to go to Woolaston Church on a cross-tracks, and a Roman villa.

The church seems to be the ley centre in the village, and its leys seem to go through quite a number of coincident road stretches as well as springs and wells. The one on the church-mound-stones alignment comes south through a closely mean-following stretch of road at Ruxton Green, a cross-roads at Lewstone, a cross-track/field boundary at Wyesham, a track

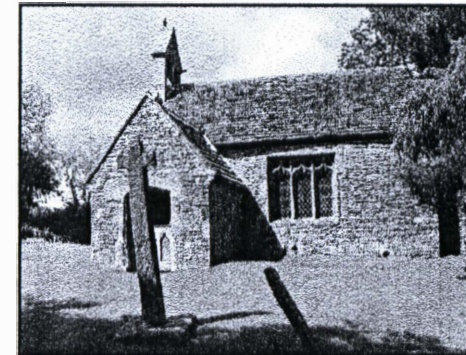


The sundial in the church, showing the Harold Stones

(which had a feeling of something older and less aggressive, and had a mass of harebells growing on its summit), the church (fourteenth century origin, though Victorian restored) and St. Anne's or Virtuous Well. The church, mound and stones are clearly in alignment on a map of the village, and there is intervisibility between them. Inside the church is a remarkable sundial which has depictions of the stones, mound and well. The well is surrounded by a

junction and coincident road to the south, a cross-tracks and spring at Noddfa, Trellech Church, Terret Tump and the Harold Stones, a coincident track at Ffynnon Gaer ("Well fort"), a spring at Llan-y-nant, coincident road and multijunction at Devauden, a cross-tracks near Shirenewton, a fort north of Caerwent and another cross-tracks.

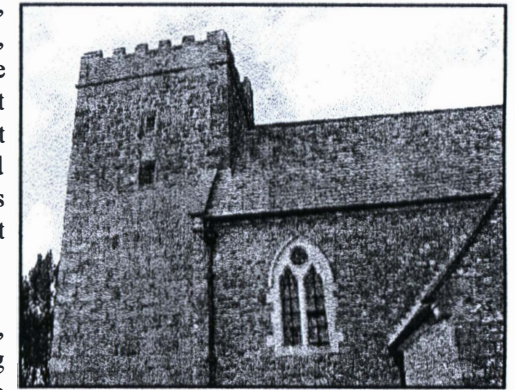
Another ley goes through Itton Church, also fourteenth century and at a meeting point of road and tracks, which seems to be another major ley centre in the area. This goes through Trellech Church, Trelleck Cross (a cross-roads with remains of a cross), another cross-roads to the south,



Kilgwrrg Church and cross

a very close mean-following road for half a mile at Catbrook, a coincident road and spring to the south, a spot at Tintern Abbey by the riverside (not the church, though it crosses a ley from Itton here which does go through the church). Another ley first goes through St. John the Baptist's Well near Staunton, a cross-roads, coincident road, church and another cross-roads at Pen-twyn, Trellech Church, very close mean-following B4293 for half a mile, Newchurch Church, a track multijunction at Coed-gwent, a cross-roads/tracks on a Roman road, a church at Mynydd-alltir-fach, and a triangulation hilltop point.

Another place that we visited, one of great sanctity stretching back to time immemorial, was the tiny church of Kilgwrrg, one of the oldest and remotest churches in Wales. Far from any road, the nearest motor vehicles can approach is the drive to Kilgwrrg House. From here



Itton Church, a major ley centre in the area, with leys from Trellech, Tintern Abbey and Kilgwrrg

two springs and Itton Church.

The ley through the church and the Virtuous Well first goes through Littlemill Farm, which seems quite prominent on the map with four tracks and a road pointing at it, though they don't quite reach it now. It then goes through two cross-roads/tracks near Onen, a coincident track above Grace Dieu Abbey site, a spring near Cwmcarnvan, a spring and cross-roads near Trellech, Trellech Church, the Virtuous Well, two cross-tracks,



Face on the wall at Kilgwrrg



The track running northwards to Kilgwrrg Church

There are two tracks leading to the churchyard, forming a T shape; the southern one used by most of the worshippers, leading to the gate, and a west-east running one which has a stone stile, and continues past the churchyard in the same alignment. Both have interesting leys running along them, and there is another to the major ley centre at Itton Church.

The east-west track ley is one that has several stretches of coincident track - it is easy to imagine it as a prehistoric routeway. Coming eastward it goes through an earthwork at Camp Farm, Llangwn, then runs along the Kilgwrrg Church track and a separate coincident track to Kilgwrrg Common. It goes through a building marked on the map as "The Castle", then along a coincident track to a very prominent multijunction in Chepstow Park Wood. Then it passes through another cross-tracks at the edge of the wood, and yet another at Rogerstone Grange. It then crosses the Wye into England and runs along a coincident road in Old Bishton.



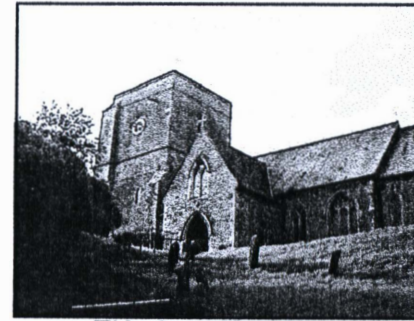
Stones to the left of the gate at Kilgwrrg Church

The entrance track runs southwards through a spring north of Newcastle, a motte and bailey at Newcastle, along a coincident track to Llan-adan, through a church at Church Farm, Llangoran and through a spring near a cross-tracks at Upper Maerdy. It then reaches Kilgwrrg Church and is coincident with its south-running track, going eventually to Caerwent Church. The ley to Itton comes south-eastwards through a track multijunction at Fairview Farm, then skirts the edge of Cwrt-y-Gaer earthwork. Passing then through Kilgwrrg Church, it continues to a clump at Glyn, a main multijunction at Itton Common, a spout in Ories Wod and a multijunction at Pwllmeyric.

a track northwards across the fields and across a stream leads to the little building, dating to sometime between 730 and 780, but the circular stone-walled churchyard whispers of significance far earlier. It is positioned on a hill surrounded by curving valley and ringed with other hills. A stone by the gate has the appearance of a standing stone, and a strange human face looks out at the visitor from the west wall, where there is no window. The pre-Norman cross in the churchyard produces the dedication - to the Holy Cross, although the building is not cruciform.

There is a rock in the Severn estuary near the Severn Bridge with the ley-significant name of Dod Rock and a very good north-running ley through it. It is strange that Alfred Watkins does not mention the rock, as he mentions Ley Rock near Tintagel, and this Welsh border land was his local area. The line runs from the rock to a tumulus east of Sedbury, then Tidenham Church and a multijunction and close-parallel road at Boughspring. It then goes through three more multijunctions - at Tidenham Chase, Oakhill Wood and Hart Hill (where it meets the ley from Tintern road to Itton). Then it passes along a long coincident road, a church and castle at St. Briavels. This is a

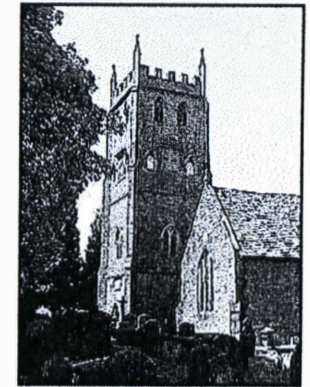
very interesting ley complex. The next points are Leys Hill near Stowe and a multijunction at Marian's Inclosure. It skirts Hollow Rock Fort as it passes through the narrow neck of the Wye at Symonds Yat, runs along a coincident road and the summit of Huntsham Hill and another multijunction at Newhouse Farm. It is strange that it misses the Queen Stone pictured and described in The Old Straight Track, though if this was originally part of a circle it could have gone through that.



Tidenham Church



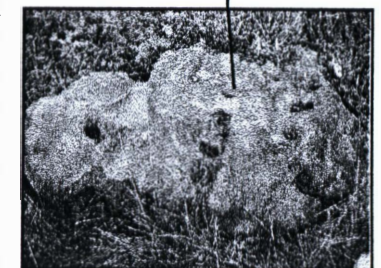
St. Briavels Castle



St. Briavels Church

THE COPPEDHALLSTONE

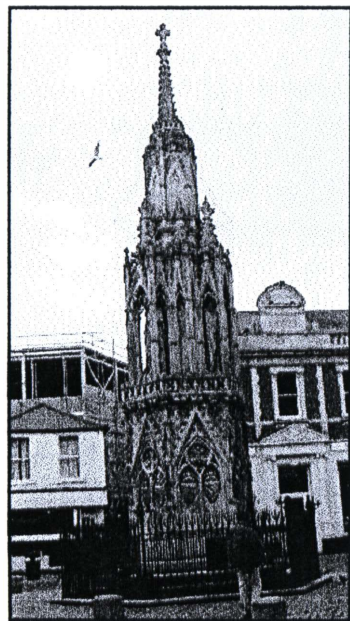
In the TEMS field trip to the Waltham Abbey area in August, Tony Charlton, who has sought out many ancient stones in the area, showed us a holed stone near Copped Hall, on a track adjacent to a farm. This was found to be the centre of a number of good leys, one of which goes through the Eleanor Cross at Waltham Cross, which we also saw on the trip. This was one of the crosses erected by Edward I on the funeral route of his wife Queen Eleanor; we had visited



Hole

another at Northampton on another field trip. The ley from the stone to the cross goes through a section of coincident road west of Waltham Cross, the Eleanor Cross, Waltham Abbey and the adjoining multijunction, the stone, Epping Church, High Ongar Church and a main cross-roads at Writtle.

The track leading to the stone is also on quite a good ley, coming through a church in Southgate to pass through the stone and along the track; it then goes through a stone



Waltham Eleanor Cross

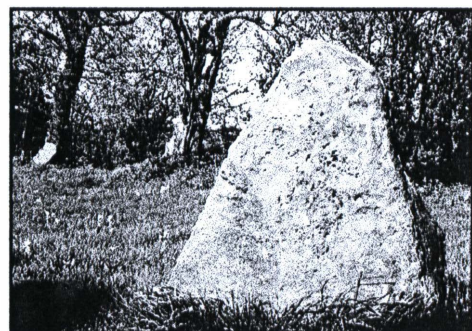
marked as a milestone in Winters Wood, a cross-tracks on a Roman road and a moat at Newhouse before reaching Beauchamp Roding Church, where there is also a stone. The church is sixteenth century; the stone has a legend of moving stones familiar to ley hunters. This tells that the stone stood on a hill top some distance from the intended site of the church. When the stone was dragged down to be incorporated into the church structure, it returned overnight to the hilltop. This happened three times and eventually the church was relocated and built on the hilltop so that the stone could remain undisturbed.

From here the ley continues through a cross-roads at Good Easter to Pleshey Church and Castle. The castle is a twelfth century Norman motte encircled by a moat;

a n impressive structure with a feeling



The Copped Hall Stone



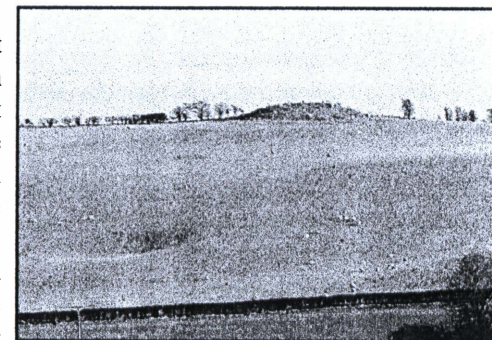
Beauchamp Roding stone, near the church



Pleshey Castle

in Hewn Wood, closely mean-following tracks and a multijunction at Langley, and a cross-roads at Temple End near Hitchin.

It then reaches the Knocking Knoll at Pegsdon, which is a long barrow although it looks like a round barrow because it straddles the county boundary, and the Hertfordshire side has been ploughed. On The Modern Antiquarian web site Rhiannon tells us that, in her book *Albion*, Jennifer Westwood says there is an old man inside who knocks to be let out. She mentions the *Herts Illustrated Review* for 1894, which says a British Chieftain is buried here with his treasure chest. From time to time he knocks thrice on it to make sure it's still there; the hill is also known as 'Money Knoll'. Westwood also suggests the name could come from 'cnycyn' - the welsh for a bump or small hillock. Finally the ley goes through a moat at Apsley End.



The Knocking Knoll

The fourth ley through the stone goes through a coincident road at Chingford, a cross-roads east of Waltham Abbey, the Copped Hall stone, a cross-roads/tracks at Epping Upland, a church at Harlow, Sheering Church, Takeley main cross-roads, Bamber cross-roads, and the remains of the twelfth century Cistercian abbey at Tilty, of which the nearby parish church incorporates the gatehouse chapel. The remains of the monastery include some fragments of the external walls of the church and part of the western range of the cloister.

For a link-list to my web sites on earth mysteries and ley hunting please visit:

<http://www.ahsoc.fsnet.co.uk/jimsites.htm>

Sites include: The Buckingham Palace Ley Line, The Tony Wedd Site, A Life of Ley Hunting, The Ley Hunter - 1969-1976, Ley Structure.

TWO WELLS IN WEST SOMERSET

by Norman Darwen

A recent Summer holiday in Wellington in west Somerset offered the opportunity for a little research into the local wells. As the village we stopped in was called Rockwell Green, I was quite pleased to find a sign by the local late-night shop stating 'Footpath to The Well', when we first arrived. This anticipation was tempered a little later though when I noticed that 'The Well' seemed to be the name of a road!

Walking down this small, modern road, among the flats, I noticed that there was a passageway which then opened out into another circle of residential buildings grouped around a red-brick structure around ten feet high, with a strong flow of water coming from a iron spout into a trough at the foot of the building. There was also a more mundane tap of the side.

Revisiting the site a couple of days later, I asked a local resident - a man aged around 65 to 70 - how old the well was. He was obviously pleased to be asked and said that the present structure was built in the 1800s but that the well itself was very, very old, and that "the well always runs strong, it has never failed and it is always very cold". He told me that he had been born behind the nearby Barley Mow pub and that as a child it had been his job in the Summer to come down with a jug to get the cold water. He added that the house nearest to the well used to be "a prayer house" (it has a sign with "1899" on it, though this could perhaps be the date it was rebuilt), and went on to say that some local residents believed that the well structure itself used to be built of rock (hence 'Rockwell') and that some wanted to see the rocks restored. When I asked him about the tap on the side wall, he told me that this was the work of Wessex Water as at one time a sewer overflowed and polluted the well, so they had done this to maintain the water supply. He also added that the overflow went down to the river, where there is a very pleasant walk.

The other well was a couple of miles away to the northwest, along a country lane. Who could resist a visit to a hamlet with the name 'Holywell Lake'? The main street is called 'The Holloway', which may be significant, but there was little to be seen on my first visit, apart from a closed pub called 'The Holywell'. A couple of days later the door was open and I took the opportunity to ask the landlady if the well still existed. She took me across the road a few yards up from the pub where there was a small brick structure set into the side of the road and there was again a strong flow of water. She told me that this was not the actual well itself but that she had been informed by locals that the site had originally been in the middle of the road called 'Farthing Down' a few yards away where it meets the main road. There was a strong current of water flowing out from a hole in the middle of this road, which was, so she had been told, the exact spot where the well had been! (it should be noted though that sights such as this have been rather common this Summer). It was good to see that these two local sites are still quite alive within the memories of the community.

NOTES AND NEWS

TEMS Meetings

Sunday 28th November A Study of Dark Matter, by Keith Wakelam. *Hampton - please ring Lionel, 020-8979-3148.*

Sunday 30th January Morris Dancing - its history, folklore and trends, by Peter Mott. *Wimbledon - please ring Ann, 020-8542-3110, or 020-8544-9478.*

Sunday 27th February - to be advised.

London Earth Mysteries Circle meetings

7.00 p.m. Tuesdays (2nd and 4th in the month). Diorama 3 on Triton Square

9th November Stonehenge: Celebration and Subversion by Andy Worthington

23rd November Magic in Ancient Egypt, by Kleo Fanthorpe.

14th December Open Forum and Social

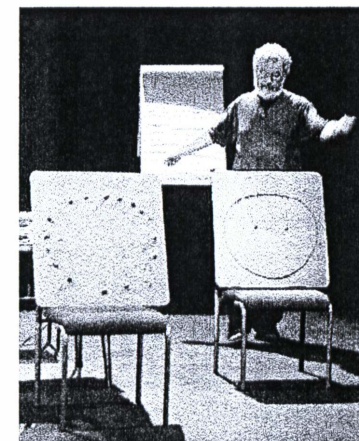
Admission £3.50 (Concs £3) Members £2

Mollie Carey's carvings

In the 1960s, Mollie Carey did a lot of work on apparent ancient carvings on the stones at Stonehenge and Avebury, and her photographs certainly seem to show she was on to something, although archaeologists treated the matter in their usual way. There is now a website of her research and photographs, *The Real Stonehenge and Avebury*, which shows a number of the figures, including a beautifully depicted picture of a man and a woman gazing tenderly at each other, and a man she calls "Fred" in a strange uniform with a tall hat, who appears more than once. There are numerous other figures and also animals - elephants seem to figure at both sites, and there are also cats, lions, a sphinx and even a crocodile! <http://www.egyouth.fsnet.co.uk>

Society of Ley Hunters Moot

This event, on August 7th at Salisbury, was an extremely interesting and varied day. Peter Knight had some impressive pictures to illustrate his points about seeing the landscape through Dod's eyes, and Rick Kemp had a very evocative film on Avebury to follow this. Robin Heath then spoke on various issues concerning the ancient measures and site and landscape layouts as in his recent book *The Measure of Albion*, including a practical demonstration of how stone circles (or rather, ovoids) were measured and constructed. Mysterious energies in the landscape were then demonstrated by Debbie Hearn and Sarah Parker from Texas, who showed a series of photographs with columns of light and other things which could not seem to be explained by mundane



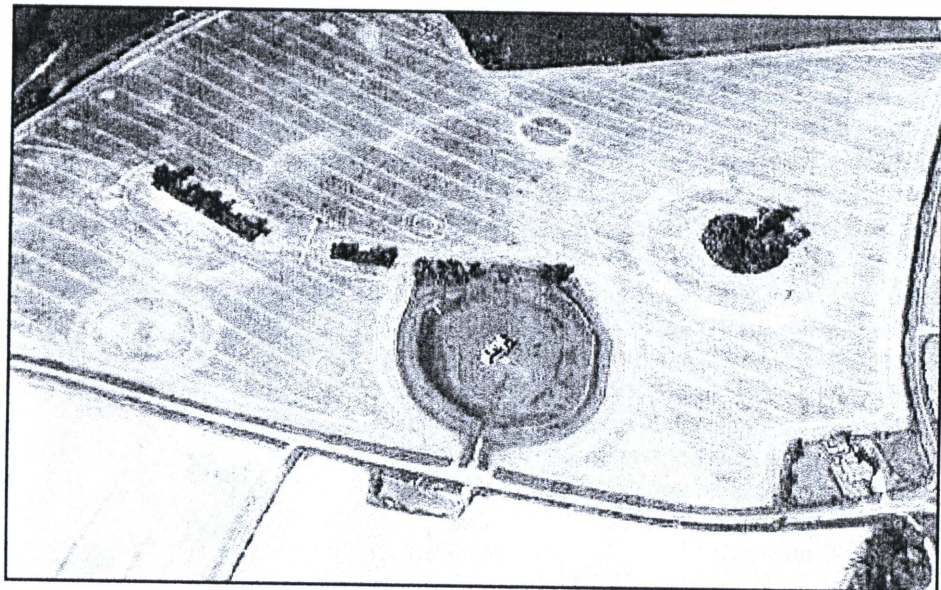
Robin Heath demonstrating stone ovoid construction



Rose Heaword and the Somerset trackways

phenomena. Rose Heaword then showed slides of recent discoveries of straight wooden trackways on the Somerset Levels, and Ray Cox followed this with an account of sites and alignments in the Lands End area of Cornwall. Finally, Sig Lonegren gave an illuminating talk on dowsing - its uses as well as its drawbacks in the study of leys and the ancient landscapes.

I was unfortunately unable to go on the field trip the following day, to the Knowlton henge in Dorset, which has the ruins of a church in its centre, but was very interested to see the aerial picture of the site and its surrounding sites that was on display at the meeting.



The aerial picture of the Knowlton henge

Leylines and earth energies at Avebury henge

I was interested to see this illustrated guide to sacred landscapes, by Dennis and Maria Wheatley, when visiting Avebury recently.

One side of this large folded sheet was headed by Stukeley's three-dimensional map of the henge and the avenues; it described the henge itself and Hamish Miller's discovery of the

serpentine Michael and Mary currents, then the earth energies at three key sites in the complex were shown in detail - Silbury Hill, the Avebury Sanctuary and the West Kennet Long Barrow.

The other side of the sheet gave details of the energy bands at standing stones, showed the existence of circular and spiral energy forms in the general system, and gave a possible classification of leys. But perhaps the most interesting to me was an alignment apparently found by the Rev. Edward Duke in 1846, the north-running line that links Avebury with Stonehenge. He felt that as well as being in alignment, they also represented the solar system, with the Avebury circles representing the sun and moon, and Silbury Hill the Earth.

A long barrow on Walker's Hill represents Mercury, and the recumbent stone circle at Winterbourne Bassett corresponded with Venus. The Marden henge was Mars, though slightly off the ley, and Casterley Camp was Jupiter. Finally, Stonehenge was in the position of Saturn.

The authors of the guide looked for the outer planets, still undiscovered in Duke's time, and seemed to find Uranus at Belas Knap, a Neolithic long barrow near Charlton, Neptune at Ten Barrows near Hengistbury Head near Bournemouth, and Pluto at a long barrow site at Edgbaston, Birmingham!

This is interesting when considering that other astronomical discovery - the apparent star map of the long barrows on Salisbury Plain, discovered by Doug Chaundy in the 1960s. They seemed to map out the positions of the major stars in the northern sky - Ursa Major, Ursa Minor, Draco, etc. The authors claim that the Duke ley has earth currents that entwine it in a similar way to the Michael and Mary currents with the St. Michael ley (and Hamish Miller's recent discovery of the Apollo/Athena line from St. Michael's Mount through Mont St. Michel to Delphi in Greece).

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THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This **CD-ROM** is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

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